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V.L. Stump

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The Saints in Caesar's
Household

C. R. Heisey



Confession and
Reconciliation



Twelve Hours in
the Day

Paul S. Rees



Christ the Mystery
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Black Lily

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OUR CHALLENGE:

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Are All the Children In?

Are all the children in? The night is falling,
The storm clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The birds hie away to their nest;
The thunder crashes; wilder grows the tempest;
And darkness settles o'er the fearful din;
Come, shut the door and gather round the hearthstone.
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
For, "at the last it biteth like a serpent."
Poisoned are the stolen sweets.
Oh, parents, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."
And when He comes, the King in all His glory,
Who died the shameful death, our hearts to win,
Oh, may the gates of heaven shut about us,
With all the children in.

—Elizabeth Rosser

RELIEF AND SERVICE NEWS

Jesse W. Hoover

THE HOME CHURCH By Way of Suggestion

An aged, deeply concerned brother wrote the Akron, Pa. office as follows:

"It seems to me that a word of caution to our church folks through our publicity notes would be in order. Boys coming home from camps should be very careful in remarks as to their good times in camps. Others who are drafted and inducted into the army resent such remarks by C.O.'s. It also creates a bad feeling in the home communities when such talk is broadcast by the home folks."

A word to the wise is sufficient.—Orie O. Miller.

* * * * *

On Behalf of the Boys in Camp

Bro. Amos Horst, chairman of a camp advisory committee, would like to express a concern of that committee. As the period of service in camp continues indefinitely there is a continued opportunity for pastors of the boys to carry on correspondence with them. Many boys and pastors have already profited through this fellowship by letter. It is felt that this opportunity for helpful contacts should not be neglected.

At the same time friends, Sunday School teachers, and acquaintances of camp boys could be of genuine help by writing an occasional letter.

* * * * *

The Conscientious Objector in Great Britain

"Between the position of the C. O. now and that twenty-five years ago the figures for men in prison show a marked difference. In the last war three out of every ten C. O.'s went to jail; now the corresponding figure is about one in fifty." This statement appeared in the May, 1942 Bulletin published by the Central Board for Conscientious Objectors in London.

EUROPEAN RELIEF Items from England

An unusually interesting letter from Bro. Peter Dyck is dated July 23 and comes from Wolverhampton, England. In it he mentions that Sister Edna Hunsperger is assisting at "The Woodlands", the Mennonite Home for evacuee old people. Of this Home he comments: "In a world whose bottom seems to be knocked out by hatred and mistrust, 'The Woodlands' stands as a testimony of the fuller and richer life all peoples are meant to live."

Sister Elfrieda Klassen is at the "South Meadows", which is the Mennonite home for convalescent children and babies. Of her work she says: "Everything is going fine at 'South Meadows'. Naturally, it is very different from what I was used to, but I expected that, and I do think that after a while I shall like it very much. I certainly am not disappointed. There is enough work to keep us going from morning until night . . ."

* * * * *

Excerpts from a Relief Bulletin on France

"On April 14 we weighed all the 113 children eating at the canteen. At the close of the Easter vacation two weeks later we weighed them again. The figures show that 102 of the 113 children had lost from one pound to three pounds in weight during this

two weeks' period of absence from the canteen. When the Prefect was advised of this fact, he at once undertook measures to secure the continuation during the summer of all the school canteens."

"There are stories of the care with which weight charts are kept by community leaders. Sometimes the children march once a week to the only scales in town in the railroad station or drug store. A gain of as much as a pound becomes an occasion for general rejoicing."

* * * * *

A Glimpse of France's Food Situation

"In general the food situation is not much better although there is some fruit now and then. They say that this part of France formerly had an abundance of fruit. This year there is very little to be had on the market. There are a few cherries for sale now and then. In case there are cherries for sale there is a long row of people waiting so that a person gets tired waiting for them. In the restaurant we have many new carrots and even turnips already."

The above is an excerpt from Bro. J. N. Byler's letter of June 14.

* * * * *

Plans for Children's Colony Progressing

The colony for children, reported by Bro. Joseph N. Byler in his cable of July 21, has begun to take care of 90 children. By October it is hoped that 120 children can be provided for. The home is located on a plot of 15 acres, 12 of which are under cultivation of vegetables. "It is one of the most complete gardens I have ever seen," comments Bro. Byler. Besides vegetables the colony also has its own chickens, ducks, rabbits, and cows.

Bro. Byler expresses the hope of securing a Mennonite nurse from Switzerland to help in caring for the little ones.

* * * * *

Clothing Reaches Europe

Last April a shipment of five tons of new and used clothing was made to France. The clothing, valued at \$11,000, was sent on a Portuguese vessel.

Because of the hazardous journey by sea and because of the acute need for clothing in France it is especially gratifying to learn that this shipment has reached Lisbon, Portugal, and will proceed from there to a French port. Sister Lois Gunden in a recent letter expressed the hope of distributing this clothing among the people whom our workers are serving in France.

* * * * *

CIVILIAN PUBLIC SERVICE Statistical Report As of July 30, 1942

| Number of Camps in Operation | No. of Camps | No. of Campees |
|------------------------------|--------------|----------------|
| Mennonite | 13 | *1572 |
| Quaker | 12 | 1035 |
| Brethren | 10 | 1048 |
| Catholic | 2 | 68 |
| Cooperative | 1 | 15 |
| Totals | 38 | 3738 |

| | |
|--|----|
| *Including 25 Brethren in Christ | |
| No. on Detached Farm Service in New York, Wisconsin, and Connecticut | 21 |
| Number on Administrative Duties | 15 |
| Number in Hospital Service | 41 |
| Number in Porto Rico Unit | 11 |

TOTAL NUMBER OF BOYS IN CIVILIAN PUBLIC SERVICE3782

MENNONITE CENTRAL COMMITTEE CAMPS

| | |
|--|------|
| #4 Grottoes, Virginia | 147 |
| #5 Colorado Springs, Colorado | 135 |
| #8 Marietta, Ohio | 67 |
| #18 Dension, Iowa | 147 |
| #20-40 Sideling Hill-Howard, Wells Tannery and Howard, Pa. | 184 |
| #22 Henry, Illinois | 120 |
| #24 Hagerstown, Maryland | 123 |
| #25 Weeping Water, Nebraska | 146 |
| #28 Medaryville, Indiana | 142 |
| #31 Camino Placerville, California | 129 |
| #33 Fort Collins, Colorado | 101 |
| #35 North Fork, California | 129 |
| Total | 1572 |

CAMP BRIEFS

During July, 1942 a total of 253 boys arrived at Mennonite Camps . . .

From a number of the camps it is reported that extensive canning of fruits and vegetables has taken place. Campees have done the work in many cases, working overtime . . .

At a few of the camps boys are selected by the technical agency to assist in specialized work, such as surveying, experimentation, meteorology, etc. . .

Due to the shortage of rubber and gasoline, Selective Service System has issued a memorandum stating that government trucks are no longer available to the camps for recreational, educational, or religious trips.

C.P.S. Camp #45, at Luray, Virginia will open on August 18 with Bro. Glen Whitaker and Sister Whitaker of Los Angeles, Calif., as Camp Director and Matron respectively.

Bish H. H. Brubaker, Director of the Camino, California, Camp is planning to return to the African mission field. Bro. Leland Bachman and Sister Bachman will transfer from the North Fork, California, camp to Camino, where Brother Bachman will assume directorship.

10 more boys have been transferred from the Dension, Iowa, Camp to farms in Dodge County, Wisconsin.

20 Grottoes, Virginia, boys have been approved for work in the Staunton, Virginia, mental hospital.

7 boys from Grottoes, 3 Sideling Hill (Wells Tannery, Pa.) boys and 1 Marietta boy have been transferred to Beltsville, Maryland to the Federal Research Center.

—Selected from notes compiled by Grant M. Stoltzfus.

* * * * *

The Recent Camp Directors' Conference

On August 5 and 6 nine of the twelve Mennonite camp directors met for a two days' conference at Winona Lake, Indiana. Along with the general directors (Brethren H. A. Fast, Albert, Gaeddert, M. C. Lehman), members of the Mennonite Central Committee were also present.

From the first devotional period to the closing prayer of the conference a long list of camp problems and policies were discussed in a frank and open way. The need for an unmistakable witness to our non-resident tenet was the keynote discussion on the agenda. All subsequent discussions, whether on camp discipline problems or government property responsibilities, were carried on with this objective in mind. The work of the camp pastor, public relations problems, furloughs, camp morale—all these were also discussed as aspects of the camp program.

Bro. Harold S. Bender's report on his recent tour of Mennonite camps showed that though much good educational work was

(Continued on page 289)

"I Am Debtor"

How the apostle's heart must have overflowed with joy as he spoke those words, "I am debtor". All of us are familiar, more or less, with debts and obligations that we owe to others, to whom we can make no adequate response for their love and friendship, their earnest prayer and tender solicitude on our behalf. If this is true regarding earthly relationships, is there not an unmeasurable indebtedness to our wonderful Saviour and Lord who brought us out of darkness, sin and despair, into that glorious relationship of sonship? We need not wonder that Paul was forever possessed with a growing intensity of purpose that nothing should turn him aside from his determination to bear the glad news of the Gospel to all men.

Down through the ages there have been thousands of men and women definitely consecrated to the will and purpose of God. They felt that they were debtor and they went forth to carry the glad tidings into their chosen field of endeavor. Nevertheless, after nineteen hundred years we have a sad record to face in regard to the number of Christians in any country in the world, compared to the non-Christian population, and the number of missionaries totaling only from eight to twenty per million people. What a poor showing the Christian church has made in discharging her obligation to a lost world!

THE commission our Lord Jesus left with His disciples before he ascended to the Father is stated in such plain, simple terms that it is almost impossible to misinterpret its meaning. That commission is just as binding upon the Christian today as the day it was uttered. Jesus said "Ye shall be witnesses in Jerusalem"—which is generally interpreted to be "home"; "and in Judea"—the regions near about; "and in Samaria"—the people who would not naturally excite our sympathy but who nevertheless are "other sheep" whom Christ would also bring into His fold. "The uttermost parts of the world" is a limitless area and to reach its utmost borders with the Gospel is still the commission of the church.

THERE come times in the lives of every one of us, through some deep sorrow or sudden temptation, a family problem or some other thing, which drive us to a point of spiritual crisis. It seems that the very sternest demand is made upon us to test the reality of our faith in God, in His goodness and in His love. Many times in these crises, we are unable to find in our own wisdom any solution or answer to the problem. It is most comforting in those hours to know that there is One into whose presence we can come, whose wis-



Mine Eyes Have Seen the King

Isaiah 6

Menno O. Brubaker

*Mine eyes have seen the King—I can
No longer be as I have been before;
My heart, once boastful, sinks in shame
'Neath the glory of His power:
Nor shall it ever rise save this to tell,
"That Christ is King, the King I now
adore."*

*Mine eyes have seen the King—I can
No longer be what I have been before;
A sinner wrecked and ruined
And straying far from home;
I must come back, henceforth to dwell
By the riches of His throne.*

*Mine eyes have seen the King—I can
No longer stay where I have stayed before;
In careless ease, while souls are lost
And doomed for endless woe.
I must go forth and help make known
In places near or far
The wonders of His matchless love,
His mercy, grace, and power.*

dom never fails and whose love is infinite and in the hour of that need, as we stretch out our hands to an ever living, merciful High Priest and Saviour, we find One who not only comes to us with the comfort of His presence but who undertakes for us in the solution of those things for which we, in our finite way, could find no possible answer. God will ever reward the soul who trusts in Him.

During the early centuries of the Christian era, there was really very little known about the person and character of Jesus Christ. However, these early Christians who constantly professed a faith in a crucified but a now risen and glorified Saviour, had a way of making Christ known to the people about them. The thing which was fundamental in their lives and manifested in daily intercourse and experience, was that Christ-like love which the Christians had one for the other, and the love which they showed toward those who harmed them and tried to do them ill. In that age, which was hard and cruel and knew little of any human consideration, these Christians manifested something new in human relationships.

Today the church of Christ boasts about many things. It has its churches and cathedrals, its schools and colleges, but we wonder if much ground has not been lost because in some way, we have lost this intrinsic thing which was so characteristic

of all the early followers of Christ. Of that early group, it was said, "Behold, how they love one another!"

"If We Walk in the Light"

THERE is plenty of New Testament evidence that he who believes in Christ walks a lighted path through life. In the study of John's Gospel, we have many remarkable utterances concerning light. We seem so slow to comprehend the full majesty and beauty of the Son of God and to recognize the fact that He is the source of all true light. John emphatically declares that "In Him is light" and that "He is the light of men." Furthermore, he says "That was the true light which lighteth every man which cometh into the world." Again, Jesus Himself declares "I am come a light into the world that whosoever believeth on me should not abide in darkness."

The Christian who enters into that personal relationship with Christ has entered into a new realm of light. Here is a spiritual mystery that's a bit hard to explain and yet, it is most clearly understood by those who have experienced it. It is our privilege to dwell in the light, to walk in the light and to have Him who is the Light of life to radiate daily upon us that divine light which gives us understanding in His Word, fellowship in the spirit, fellowship with the saints and the joy of an Abiding Presence.

"BECAUSE iniquity abounds, the love of many shall wax cold." It is surprising to note that the advance and spread of unbelief and sin has a deterring influence upon the advancement of spiritual life. These words spoken by the great apostle are certainly finding their fulfillment today in the lives of many.

There are entirely too many people who do not read their Bible, who do not keep in definite contact with God and who are easily affected by the ways of worldliness and coldness, all of which are produced by the godless age in which we live. There are millions who will consent to the general truths of the Bible and who seem to realize when conditions are pointed out to them of the progress of the present world apostasy, but the Christians who are praying through this haze of indifference are in the minority.

Worry

Prayer is an acknowledgement of faith—worry is a denial of faith.

Prayer is putting my hand in God's hand, trusting to His loving guidance—worry is withdrawing my hand, and denying His power to lead me.

Prayer leads through the door of faith into the presence of God—worry leads through the door of anxiety into the darkness of loneliness and discouragement.

If prayer rules the life, victory results.

THE SAINTS IN CAESAR'S HOUSEHOLD

C. R. Heisey

(Philippians 4:22)

THESE are most ordinary words and easily passed over as of little moment but if we think of Caesar's Household as being the home of Nero we are immediately brought face to face with a momentous contrast. A more worthless, cruel and diabolical wretch never disgraced the name or form of man, yet in this household, which might properly be termed a devil's den, there were Christians. Now we would expect saints in your household, but not here. Might as well look for saints in the household of Hitler, Stalin, or Mussolini as here. Whether members of the Imperial family, courtiers, guards, or servants we do not know. Theodoras Metochita says Nero's baker and one of his concubines was converted and that that was cause for Paul's imprisonment. Some say that the learned Seneca, Preceptor to Nero and the poet Lucan were converts, however, facts are not in evidence to prove these assertions.

Paul's cause for rejoicing was that, "my bonds in (or for) Christ are manifest in all the palace." St. Jerome observes that being by the Emperor cast into prison he became the more known to his family and he turned the homes of his persecutors into a church. Even if it were only some of the slaves that were converted it shows how powerfully the Divine Word had been preached and spread, for Caesar's slaves were of the best men of the lands he conquered and were equal to the most excellent men of the day in fiber and finish. Josephus suggests that Poppaea the wife of Nero was "a worshipper of the true God," but knowing her to be the lady she was we can hardly mention her name and Christianity in the same sentence or have much confidence in the judgment of any one that does. Whoever they were and whatever their station, there were saints in Caesar's household.

Nothing is more suggestive of the moral contrasts surrounding Paul than his allusion to the Praetorian guards and to the converts he had gained in the household of the Emperor. How suggestive of the powerfulness of the "power that worketh in you both to will and to do of His good pleasure." The soldier, chained to Paul to-day might have been in Nero's body guard yesterday. His comrade, who next relieved guard upon the prisoner, might have been one of the executioners of the young wife, Octavia, and might have carried her head to the gloating Poppaea a few weeks before. Think of these veterans in sin, who were daily present—wolves amid sheep—at the meetings of the Christian brotherhood. If any soldiers were not absolutely hardened by a life of cruelty, their hearts must surely have been touched by the contrasting character of their prisoner, brot as they were into such

close contact. They must have been astonished beyond measure to see a man in such circumstances, so utterly careless of selfish interests and devoting himself with an energy so unexplainable to the teaching of others. What manner of man was their prisoner, who naturally would have cursed them or offered them bribes? What was the source of the unusual power of which he was possessed? What wouldn't they have given to possess that quality of soul that proved so fruitful of happy repose under such turbulent circumstances? Strange indeed to their ears, fresh from a Roman barracks, must have been the sound of Christian exhortation, of prayers and of hymns. Stranger still, perhaps, the tender love which bound these converts to their teacher and to one another and showed itself in every look and tone. They could not help but speak about it to those they met next day.

It is no wonder that Paul's bonds in (or for) Christ, were manifest "in all the palace and in all other places." Strange and unusual things these soldiers were having interspersed with their usual routine duties. "Notwithstanding, in every way" the Christ was being preached, sometimes in "pretense" and sometimes in "truth", but be that as it may, He was being preached. That was why Paul lived hence he says, "And I therein do rejoice, yea, and will rejoice," even tho under false suspicion and bound with cruel chains.

If the agents of Nero's tyranny seem out of place in such a scene, still more repugnant to the assembled worshippers must have been the instruments of his pleasure, the ministers of his lust. Yet some even among these, the depraved servants of the palace were redeemed from their degradation by the Spirit and power of Christ Jesus which spake to them in the words of Paul. We are not left to conjecture the services required from the attendants of Nero. We have authentic records of the depth of their debauchery. The ancient historians have polluted their pages with the details of their infamy which no writers in the language of Christendom may dare repeat. The very immensity of moral improvement wrought in our society leaves us in ignorance of the great gulf that existed between heathenism and Christianity. Suffice it to say that the courtiers of Nero were the spectators; and the members of his household, the instruments of vice so monstrous and unnatural, that they shocked the men of their generation, steeped as they were in every species of obscenity.

But we must remember that many of those who took part in such abominations were involuntary agents, forced by the compulsion of slavery to do their fiendish master's bidding. And, the very depths of

the vileness into which they were plunged must have excited in some of them an indignant disgust and revulsion against vice. Under such feelings, if curiosity led them to visit the Apostle's prison, they were well qualified to appreciate the purity of its moral atmosphere and hunger for it. There it was that some of these unhappy bondsmen first tasted of spiritual freedom, and were prepared to brave with patient heroism the tortures which they were soon destined to endure in the gardens of the Vatican. Such must have been some of the saints in Caesar's household. (The Neronian persecution in which vast multitudes of Christians perished occurred within less than two years after the writing of the Philippian letter.)

History has few stranger contrasts than when it shows us Paul preaching under the walls of Nero's palace. Thenceforward there were but two religions in the Roman world: the worship of the Emperor and the worship of the Saviour. The old superstitions had long been worn out. They had lost all hold on educated minds. A new doctrine was already taught in the Forum and believed in the palace. Over against the pagan altars of Nero and Poppaea, the voice of the prisoner was daily heard and daily awakened in groveling souls a consciousness of their divine destiny. Men listened and knew that self-sacrifice was better than ease, humiliation more exalted than pride, to suffer nobler than to reign. They felt that the only religion which satisfied the needs of man was the religion of selfless devotion, the religion of the Cross. Such became saints in Caesar's household.

Living Water

Frances Israelson

IT WAS the same old occurrence at Mr. Anderson's again. For years this same dry spell came on in those hot, windy South Dakota prairies; then the wells ran dry—even the one that seemed so exhaustless since early fall and through the winter. Now again Mr. Anderson's hopes fell as he heard the cattle lowing around the watering trough.

Yes, there was the hired man with two barrels on the old stone boat just pulling out to go to a neighbor's to "borrow" water.

"I have had enough wells dug to supply the country," mused Mr. Anderson, "and here I have to borrow. There is a solution, but those artesian well diggers charge such outlandish prices—but of course they do drill a thousand feet if need be."

After a careful going over of books and comparing of prices, to Mr. Anderson's surprise he found he had already paid out just about as much as an artesian well would have cost.

Not many days after, things were moving around this farm. The artesian well

diggers were there with their powerful machinery. Some of the neighbors charitably hoped for the best—most of them knew nothing of such foolhardiness, except what they had read in the paper. After all, they figured that if one was fortunate enough to have a spring, that was fine; otherwise things just had to go by chance.

However, the day came when they passed the ninety-nine hundred and then the thousand foot mark, but yet no water. Was it in vain after all? No, those persistent well diggers ground on and on, down, not so far though, only two feet more below that solid granite. The drill struck water. Things moved fast; men did too. Water, water everywhere; spurting in the air, splashing joyfully, abundantly on everything near; washing, gushing through the mud and stones and dirt, forming rivulets in every direction on the parched dry ground; running, bubbling toward the pasture where the thirsty red-eyed cattle

bawled mournfully, stretching out their parched tongues for water, water.

They harnessed the well as best they could, but they could not leave it without an outlet; for it had to have an overflow. It lasted—that life-giving, clear, sparkling water. No more squeaking pumps were needed—no more barrels in which to borrow water. Just the constant overflow made a lovely blue lake in the middle of the cattle pasture, and that in turn had an overflow—a beautiful, bubbling, gushing river that watered the country around for miles.

This is a true fact for I drank water myself from that very well, and oh, how often that picture has come to my mind when I read the 4th chapter of John, especially the 14th verse: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—*Burning Bush*.

"Rather than to confess things covered up in my life, I will pack my trunk, give up missionary work and go home." God awaken such missionaries and save their souls! There is a refined method practiced among professed Christians today concerning confession, saying, "I'm glad the Lord knows my heart, and I'm willing to leave any difference to be adjusted at the judgment bar." These may still go on with seeming victory and activity. But can one afford to leave any matter that is possible to be settled now until the judgment? It will then be too late, and some will miss heaven who are positively sure that they are ready to enter the pearly gates. Another excuse for confession is that of forgetfulness—so busy that wrong-doings in the past are forgotten, but our record is in heaven, and God does not forget. If in such cases the individual would earnestly cry unto God, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me," the memory would be awakened, and many things could be cleared up and properly adjusted, which would doubtless bring a new spiritual energy, instead of living on past unction. It does not require any grace to argue and contend that you are right, but it does require honesty to humbly acknowledge a fault. Pride will bolster one up and make him believe it is a weakness to acknowledge that he is in the wrong, and that it will cause him to lose his influence; but this is a great mistake; it will gain an influence for good. Everyone whose opinion is worth anything at all will admire a person, and think more of him by such humiliation.

God honors confession, but Satan will hinder it in every way, even in the people of God. Every great revival has generally been preceded by confessions and reconciliation. Some confessions should be made in public, provided the wrong has been injurious to the public; but other confessions which affect an individual only should be confessed to the individual alone and in secret.

In the time of great revivals of the past, whole days were set apart not only for fasting and prayer, but for confessions and reconciliations; but now it seems that people are too busily engaged in material things, and have no time to spare from their daily duties to attend to their spiritual needs, and others who are unsaved. Let not the work of God be retarded because of the lack of confession and reconciliation. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—*The Herald of Light*.

When the Lord takes away our temporal comforts, He bids us come to Him for spiritual ones; and He sometimes takes them away on purpose to oblige us to do so.—*The Evangel*.

CONFESSION AND RECONCILIATION

* * * *

THERE can be no true reconciliation without a confession of wrongdoing. Reconciliation means the renewal of friendship between those who have been estranged or are at variance. It also implies and includes making of amends for any offence given. When confession means acknowledgement of wrongdoings and forsaking of such, these two terms should be linked together; for true reconciliation is not complete without confession of sin. Although many cases are thus dealt with, while past estrangements or difficulties are covered up, and seeming reconciliation is made, yet in the sight of God there remains the act of confession yet to be made before His approval and blessings can fall on such individuals. In such cases, an outward resemblance of fellowship may be manifested, but true spiritual association is lacking and can never be restored except by a humble confession. God's Word says, "Confess your faults one to another." If this is neglected or considered unnecessary, reconciliation is never complete or satisfactory between the individuals.

Past offences may be smoothed over by partial confessions, and the individual continue to make a high profession of religion; they may do great outward works; they may be very active in the church and still have unconfessed sins in the heart. Confession which results in true reconciliation must be made willingly, in humility and sincerity; not forced for fear of punishments or because of remorse, like Judas. Forced confession is of no value, and while it is an outward form, often used in pretence of desired reconciliation, yet it becomes a covering to hide or conceal some evil. Such confession often brings with it a spirit of delusion, and like

King Saul, such an one may be led to believe that he is in a high state of grace, when at the same time there is no fellowship with those whom he has wronged, because God has not set his seal of approbation on this kind of confession. A willing, open-hearted confession will always bring with it the smile and approval of God, and results in true reconciliation and renewed friendship in the Spirit of Jesus. Harmonious membership in a church may be secured and maintained only by humble, heart-made confessions in case of wrongdoing; this must be followed by the forsaking of such evil, in word, in thought, or deed that has caused the trouble and loss of Christian fellowship. While this is not enough to reinstate the soul into the full favor of God, it will by this procedure, obtain the sanction of heaven; and, through earnest prayer and confession to God for the evil done to His cause, bring true pardon and peace to the soul, and restore to it the joys of salvation. This method only will satisfy God.

Confession is not always easy, but it is the way that leads to spiritual joy and soul rest. Yet how many would rather run the risk of eternal ruin than to confess. Years ago, during a great awakening revival in Ohio a man was under deep conviction, but when the minister gave a searching sermon on confession, this man rose to his feet and said firmly: "If I have to do that, I'll go to hell first." Immediately the Spirit of God left him, and he was never known to have any strivings of the Spirit again.

A missionary in the Orient was preaching and endeavoring to awaken the heathen. But when he heard a stirring sermon by another minister on confession he stated:

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Nappanee, Indiana

OUR PURPOSE: To disseminate the Gospel of God's grace, a full and complete salvation from sin, received by faith through the merits of the sacrifice of Jesus Christ, our Lord, His Second and Pre-millennial coming again to make known the Word of Life.

V. L. STUMP, Editor and Manager

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Contributing Staff: Jesse R. Steckley, Joel E. Carlson, Titus M. Books, Edward Gilmore, William Hoke.

Contributors to Foreign Missionary Department: On Furlough: Mary Kreider, Effie Rohrer; For Africa: Esther Mann; For India: Leoda Buckwalter.

Publication Board: O. B. Ulery, Laban Wingert, Ohmer U. Herr, L. H. Mann, Charles Clouse, Henry Ginder, George Sheffer.

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Permanent Church Headquarters

Messiah Rescue and Benevolent Home
2001 Paxton St.
Harrisburg, Penna.
Attention of General Conference Secretary

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Mtshabezi Mission: Elder and Mrs. W. O. Winger, Elder and Mrs. J. Elwood Hershey, Mrs. Naomi Lady, Miss Mary H. Brenaman, Miss F. Mabel Frey, Mtshabezi Mission, P. B. 102M, Bulawayo, So. Rhodesia, S. Africa.

Macha Mission: Elder and Mrs. Elmer G. Eyer, Miss Anna Engle, Miss Edna Lehman, Macha Mission, Choma, Northern Rhodesia, S. Africa.

Sikalongo Mission: Elder and Mrs. R. H. Mann, Miss Anna Eyster, Sikalongo Mission, Choma, Northern Rhodesia, S. Africa.

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Madhipura: Eld. and Mrs. Charles Engle, Madhipura, Dist. Bhagalpur, B. N. W. Ry., India.
Barjora: * * * Barjora, P. O. Tribenigunj, via Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

Missionaries on Furlough

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Annie E. Winger, Delisle, Sask., Can.
Bish. and Mrs. H. H. Brubaker, Grantham, Pa.

Anna Wolgemuth, Lawn, Pa.
Miss Effie Rohrer, Ludlow Falls, Ohio.
Mary Kreider, Campbelltown, Pa.
Verda Moyer, 41 Hillside Ave., Souderton, Pa.
Miss Martha Kauffman, 319 Spruce St., Abilene, Kansas.

Mrs. Emma Frey, 2501 Bartlett St., San Gabriel, Calif.

Miss Sadie Book, Ramona, Kans., Box 93.
Elder and Mrs. L. B. Steckley, 105 N. W. St., Abilene, Kansas.

Elder & Mrs. D. B. Hall, Upland, Calif.

Elder and Mrs. G. E. Paulus, 1194 W. 14th St., Des Moines, Iowa.

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Altoona Mission, 613 Fourth Ave., Altoona, Pa., Herman G. and Laura Miller.

Buffalo Mission, 25 Hawley St., Buffalo, N. Y., Walter and Sadie Reighard.

Chicago Mission, 6039 Halsted St., Chicago, Ill., Sarah Bert, Supt. Emeritus; C. J. Carlson, Supt. and Pastor, Avas Carlson, Harriet Gough, Alice K. Albright.

Dayton Mission, 601 Taylor St., Dayton, Ohio, W. H. and Susie Boyer, Eva Dick, Angeline Cox.

"God's Love Mission," 1524 Third Ave., Detroit, Mich., William and Willa Lewis, Janna Goins, Elinor Poley.
Home Address: 2033 Hazel St.

Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa., Joel and Faitha Carlson, Anna Wolgemuth, Anna Mary Royer. Phone: 26488.

Philadelphia Mission, 3423 N. 2nd St., Philadelphia, Pa., Jesse and Esther Hoover, Emma Crider, Sarah Brubaker.

Life Line Gospel Mission, 832 Kearney St., San Francisco, Calif., Supt. to be supplied. Grace Plum, Ruth Bowers.
Home Address: 311 Scott St.

Welland Mission: 36 Elizabeth Street, Welland, Ont., Can., Edward and Emma Gilmore, Mary Sentz, Luella Heise.

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Canoe Creek Mission, Hollidaysburg, Pa., R. 2, Elwood C. and Ethel Flewelling, Elizabeth Brubaker.

Gladwin, Michigan:
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Messiah Orphanage, Florin, Pa., Bro. Robert B. Resconsin, Steward, and Sr. Dorothy Resconsin, Matron.

Mt. Carmel Orphanage, Coleta, Illinois, Acting Supt. and Matron, Bro. and Sr. Paul Book; Helper, Sr. Katie Bollinger.

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WOULD YOU LIKE \$25 TO HELP YOU WITH YOUR SCHOOL EXPENSES?

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"WHY I WANT TO ATTEND A CHURCH SCHOOL"

HERE ARE THE RULES—

1. The essay shall contain from 350 to 500 words.
2. It must be mailed to Elder Albert Engle, Garlin, Ky., before Nov. 1, 1942.
3. All essays will be judged by an impartial committee selected by the Education Board.
4. Essays will be judged as follows:
English, spelling, etc.....25 %
Content75 %
5. Name to accompany essay but no signature on the manuscript.
6. Essay to become the property of the General Education Board.
7. DO IT NOW!

If any further information is desired write to

R. H. Wenger
Carlisle, Penna.

THE Real Preacher.—As it is in truth, the word of God, which effectually worketh also in you that believe (v. 13). A great preacher closed his sermon with an earnest and eloquent appeal. Among the score or more who responded was a woman of wealth and social distinction. She asked permission to speak a few words to the audience. "I want you to know," she said, "just why I came forward tonight. It was not because of any word spoken by the preacher. I stand here because of the influence of a little woman who sits before me. Her fingers are rough with toil; the hard work of many years has stooped her low; she is just a poor obscure washerwoman who has served in my home for many years. I have never known her to become impatient, speak an unkind word, or do a dishonorable deed. I know of countless little acts of unselfish love that adorn her life. Shamefacedly, let me say that I have openly sneered at her faith and laughed at her fidelity to God. Yet, when my little girl was taken away, it was this woman who caused me to look beyond the grave and shed my first tear of hope. The sweet magnetism of her life has led me to God. I covet the thing that has made her life so beautiful." At the request of the minister, the little woman was led forward, her eyes streaming with glad tears and with such a shining face as one seldom sees on this earth. "Let me introduce you," said he, "to the real preacher of the evening"; and the great audience arose in silent, but not tearless, respect.—From the Gospel Herald.

News of Church Activity

Love Feast Dates

Canada

| | |
|---------------------------------|--------------|
| Bertie, meet 10:00 a.m. | Sept. 12, 13 |
| Cheapside, meet 2:00 p.m. | Sept. 19, 20 |
| Markham, meet 10:00 a.m. | Sept. 19, 20 |
| Wainfleet, meet 1:30 p.m. | Sept. 26, 27 |
| Howick, meet 2:00 p.m. | Sept. 26, 27 |
| Waterloo, meet 2:00 p.m. | Oct. 3, 4 |
| Welland, meet 2:00 p.m. | Oct. 4 |
| Frogmore, meet 2:00 p.m. | Oct. 10, 11 |
| Nottowa, meet 10:00 a.m. | Oct. 10, 11 |
| Springvale, meet 2:00 p.m. | Oct. 17, 18 |
| Clarence Center, meet 3:00 p.m. | Oct. 17, 18 |
| Boyle, meet 2:00 p.m. | Oct. 24, 25 |

Ohio

| | |
|--|-----------------|
| Fairview Communion Service | Sept. 12 |
| Saturday evening | Sept. 12 |
| Dayton Mission Communion Service | Sept. 26 |
| Saturday evening | Sept. 26 |
| Pleasant Hill—beginning at 1:00 p.m. | Oct. 17, 18 |
| Beulah Chapel—beginning 10:00 a.m. | Oct. 31, Nov. 1 |
| Chestnut Grove | Nov. 7, 8 |
| Sippo Valley—Harvest Meeting and Communion Service | Nov. 22 |

Kentucky

| | |
|-----------------|-------------------|
| Fairview Church | Saturday, Oct. 10 |
|-----------------|-------------------|

CANADA JOINT COUNCIL

Ontario Joint Council will convene Sept. 9th, 1942 at 2 o'clock and Sept. 10th. An Educational and a Ministerial program will be rendered on the two evenings of the Council.

HARVEST MEETING

Harvest meeting Sept. 3, 7:30 p. m. at Mechanicsburg, Pa.

Harvest Meeting to be held at the Fairland Church, Cleona, Pa., on Saturday afternoon, September 19, 1942.

DEDICATION OF NEW CHURCH

Beulah Chapel, the new church which has been erected about one mile from Garlin, Ky., is to be dedicated Sunday, Sept. 6. We have appreciated the interest of our friends in this project, and extend a hearty invitation to each to visit us at this time.

Bish. O. B. Ulery has been chosen as our guest speaker for this occasion. Eld. Harry Brubaker, who is with us in evangelistic work, will also be with us. Pray that the presence of the Lord will be graciously manifest and that we shall be able to dedicate the church free of debt.

California

WAUKENA, CALIF. — The summer months will soon be gone and the children and young people will be busy with school days again.

We have had a very good summer for which we praise our Heavenly Father. Our attendance has been good throughout the summer. The Lord is blessing us all along the line and we do give the glory to Him.

We were happy to have Bishop and Sr. Wagaman with us one Sunday in July. We always appreciate their presence with us. We welcome any who can stop over with us for times of refreshing.

Sr. Kreider and Sr. Verda Moyer were with us just before Conference. My how we did enjoy their visit with us and the missionary service in their charge.

Pray for the work and workers here. Please. Mrs. John Raser, Cor.

Canada

TENT MEETING AT OAK RIDGES—CANADA—Gospel Tent Services began at Oak Ridges on August 2 continuing till Sun-

day evening, August 16. The tent was pitched on the public school grounds which made a very suitable location. Bro. Joel E. Carlson was our evangelist, although he did not arrive till August 4.

The attendance was fair considering the distance some had to come and gas being rationed. Bro. Carlson preached old time gospel messages which uncovered sin and pointed to Calvary, the place of atonement. There were two seekers at the altar during the evening services.

In connection with these services a Daily Vacation Bible School was conducted beginning August 5 and continuing till August 14 in which about thirty-five children enrolled. The school was conducted by Eld. Carlson, Bro. Cassel, Sr. Cora Steckley, Sr. Clara Steckley, Sr. Vera Hiltz, Sr. Ruth Henderson, and Sr. Dorothy Steckley. A number of these children also bowed at the altar and sought the Lord for the pardon of their sins, during the day.

May God richly bless those whose hearts were touched and lead them on to higher ground in His service. Pray for the work at this place; also for the Sunday School.

—L. W. S., Cor.

Iowa

DALLAS CENTER REVIVAL—Greetings to the Visitor family: In March Bro. John Rosenberry was with us for a twelve day meeting preceding our State Council. We are thankful for the heart-searching, spirit-filled messages that were a help to each one. It is so wonderful to see a young person so out and out for the Lord in these dark days.

Preachers' Meeting: On Saturday afternoon, March 14th was held our fourth preachers' meeting. Bishop R. I. Witter was the speaker for the afternoon, and many helpful things were discussed, for the preachers, deacons and wives in the Iowa district. About 18 were present. The Officials of the Iowa district feel these meetings are proving a blessing and also appreciate the time of fellowship together.

New Members: Two new ones have united with us, and also two new families have moved into our midst for which we thank the Lord.

Rev. E. E. Shelhamer: We felt so favored and unworthy on Sun., May 24 when Rev E. E. Shelhamer was with us and brought the morning message.

Visitors: We appreciated our service in behalf of Beulah College, when Rev. Arthur Climenhaga and Rev. Alvin Burkholder were with us; also, the Missionary Meeting when Srs. Mary Kreider and Verda Moyer were with us. We are glad for all those who stop with us.

Bible Conference: On July 4 the 22nd all day annual Bible Conference of the Iowa District was held. Lunch was served on the lawn. How glorious to have a holy day while many around us had only a holiday.

Farewell Service: On July 29, Sr. Anna Mary Royer brought the prayer meeting Scripture and gave us some farewell remarks in closing. We are sorry to lose Sr. Royer from our midst but glad that she is going to serve elsewhere.

Church Remodeling: At a recent Council, it was decided to dig a basement, and move the church to the new foundation, which is

a few feet west and south of the present location. This will put the building in the center of the lot.

This work is now in progress and D. V. is the beginning of numerous phases of remodeling that have been decided upon.

G. Nissly, Cor.

Pennsylvania

MESSIAH LIGHTHOUSE CHAPEL—1175 Bailey Street, Harrisburg, Pa.—This second quarter's report of activities at the Messiah Lighthouse Chapel embraces both the regular and special features of our summer schedule.

Taking advantage of the warmer weather, our group conducts an open-air service at the corner of 12th & Bailey Streets, every Sunday, weather permitting. A warm reception is given our message on the part of many of our near neighbors who listen regularly and intently. Our hearts yearn for their salvation. We count it a privilege to give them the gospel of Jesus Christ.

A revival meeting was conducted in a tent pitched on our own grounds, from June 29th to July 15th. Rev. Jesse Lady was the evangelist. Our brother from Grantham ably expounded the vital truths of Christian experience. Earnestly, he pleaded from night to night, for the realization of reality in both profession and possession of salvation.

The meeting left its mark of profit. Some who had blackslidden returned to the Lord. There were several who consecrated their lives to God and were sanctified. A man, 60 years of age, who said he had been drunk every Saturday night this year, was saved in the next to the last night of the meeting. Attracted to the tent on Sunday night by the singing of the street group, he was convicted, but did not yield. Later he returned, and came to the altar, and repented and was saved.

The closing of the conference year brought a change in our working staff. Sr. Ruth Friesen who labored with us this last year, left the field in May. Her service here was much appreciated by all. She made many friends, who spoke their appreciation and manifested their esteem of good-will and best wishes in lovely gifts in a pre-nuptial shower tendered her and her prospective husband, Brother Andrew Slagenweit, before her departure from Harrisburg.

To fill this vacancy the Home Mission Board has sent Sr. Anna Mary Royer, from Dallas Center, Iowa. Sr. Royer served in the work at San Francisco, in times past and we welcome her now to Harrisburg.

As workers in this needy section of the Lord's harvest field in Pennsylvania's capital city, may we beseech your earnest prayers, dear reader of the Evangelical Visitor, for all of us here at Messiah Lighthouse Chapel. May God enable us to be successful soul-winners and to realize abiding spiritual fruitage of the great gospel of our Blessed Lord. There are so many in our field for whom we would covet an interest in your prayers, too. How Satan contests the spiritual progress of precious souls today, and the advancement of the Lord's kingdom.

We are happy to report progress in the matter of the Chapel repairs. The new floor has been laid; other incidental repairs effected, such as papering, installing steel posts, centering pulpit, etc. New pews have been ordered, but will not be immediately available. When all will be finally and fully completed our little chapel will take on an inviting and worshipful appearance. It was very necessary, and will be very worthwhile.

We acknowledge with gratitude the following contributions, during this quarter, to the Fund for this repair. John L. Minter, \$10.00; Jacob and Betty Oberholtzer, \$10.00; A Friend, \$5.00; Sr. Emma Minter, \$5.00; Howard and Pearl Wolgemuth, \$20.00; Grantham Sunday School, \$18.14 (total offering divided, half to Floor Fund and half to maintenance fund); A Friend, \$2.00; Mr. and Mrs. Clayton Hershey, \$1.00. For the information of others who are interested, there is still some indebtedness involved in this project.

We invite your prayers, dear supporters of Missions, for the completing of this financial obligation, and others, incident to the repair and upkeep of the Mission Home, such as plumbing, heating, etc., so that we may enter the fall and winter program, unhampered by lingering financial obligations. As God directs in giving, He will graciously reward the obedient heart. "The liberal soul shall be made fat".

Again we thank all who have supported the work with gifts and provisions. Gifts of vegetables for canning have been much appreciated. A number of brethren close to Harrisburg have been very kind in this respect. God knows the love and esteem and interest involved in each gift and sacrifice and prayer, in behalf of His servants in the front line of active service. "But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." I Samuel 30:24.

Financial Report April, May, June, 1942

| Receipts | |
|--------------------------------|----------|
| Balance on hand, April 1, 1942 | \$ 17.37 |
| Chapel Offerings, regular | 193.61 |
| Evangelistic Offerings | 116.15 |
| Oscar and Rosa Raser | 75.74 |
| Jacob Baum | 2.00 |
| Lester and Irma Saltzman | 10.00 |
| Friend of Missions | 5.00 |
| John Miller (Woodbury) | 1.00 |
| Stella Heise | 1.00 |
| Alta Downey | 2.00 |
| Mildred Funk | 1.00 |
| Paul Crider | .50 |
| Mrs. Eltherington | 1.00 |
| John Rosenberry | 5.00 |
| Grantham Sunday School | 18.13 |
| Mrs. Sarah Hoover, California | 1.00 |

Total\$450.50
Disbursements444.27

Balance on hand June 30, 1942.....\$ 6.23

| Disbursements | |
|-------------------------|----------|
| Table | \$105.01 |
| Coal | 15.50 |
| Evangelist | 110.90 |
| Furniture and Equipment | 45.51 |
| Pastor's offerings | 26.36 |
| Water bill | 7.25 |
| Repairs | 46.00 |
| Advertising | 17.87 |
| Gas | 11.80 |
| Electricity | 33.15 |
| Phone | 9.54 |
| Maintenance and Service | 10.32 |
| Miscellaneous | 5.06 |

Total\$444.27

Other Contributions—Groceries, provisions, etc.:—Guy Van Dyke's, Abner Martin's, Sam Brehm's, Howard Wolgemuth, Mrs. Wissler, Earl Cutman's, Lester S. Saltzman's, Phares Wolgemuth, Pearl Crider, Emma Moyer, Mr. and Mrs. Neiss, Clare Brehm, Jim Seiple's, Sr. Aultland, Walter Heisey's, Graybill Wolgemuth, Fannie Longenecker, Ella Gish, Rosa Raser, Sr. Musser, Elizabethtown, Lester Wolgemuth, Ruth Kraybill, Blanche Epler, Edna Payne, Mildred Gullette and Elda Heister.

May the God of Heaven richly reward each and every supporter. Amen!

Joel E. Carlson and Workers

CROSS ROADS CHURCH, Florin, Pa.—

A Summer Vacation Bible School was conducted at the Cross Roads Church, Florin, Pa., with Brother Leroy Yoder as Superintendent. The school opened July 20 and continued for two weeks. It was held each week day except Saturday, from 9:00 to 11:30 a. m.

The average attendance was 199. It was

not as large as other years because of transportation difficulties.

It was a joyous occasion to see the children marching into the chapel every morning. Each day a habit talk was given which the children seemed very much interested in.

An offering was taken weekly for a special occasion. The first week was for Anna Engle in Africa, which amounted to \$33.95. The second week's offering was for a Church building project in Michigan, which amounted to \$35.05.

The evening of July 31 a program was rendered by the school for the patrons and friends. Our prayer is that the seed that was sown may bring forth fruit in these young lives.—Reported by the secretary.

A Little Talk With Jesus

A little talk with Jesus, how it smooths the rugged road!
How it seems to help me onward when I faint beneath the load!
When my heart is crushed with sorrow, and my eyes with tears are dim,
There's nought can yield me comfort like a little talk with Him.

I tell Him I am weary, and I fain would be at rest;
That I am daily, hourly longing for a home upon His breast.
And He answers me so sweetly, in tones of tenderest love,
"I am coming soon to take thee to My happy home above."

Ah! this is what I'm wanting, His lovely face to see;
And (I'm not afraid to say it) I know He's wanting me.
He gave His life a ransom to make me all His own,
And He can't forget His promise, to me, His purchased one.

I know the way is dreary to yonder far-off clime,
But a little talk with Jesus will wile away the time;
And yet the more I know Him, and all His grace explore,
It only sets me longing to know Him more and more.

I cannot live without Him, nor would I if I could;
He is my daily portion, my medicine and my food.
He's altogether lovely, none can with Him compare;
The chief among ten thousand, the fairest of the fair.

So I'll wait a little longer, till His appointed time
And glory in the knowledge that such a hope is mine.
Then in my Father's dwelling, where many mansions be,
I'll sweetly talk with Jesus, and He shall talk with me.

Mrs. T. E. Stoppard

Note: May the Lord richly bless the one who made it possible for me to receive the Visitor. I greatly enjoy reading it.

I remain,

Mrs. T. E. Stoppard,
Columbia, Pa. R. D. 1

"The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

—MARRIAGES—

BURKHOLDER - WENGER—On Saturday, July 25th, 1942, at 9:30 a. m., Bro. John D. Burkholder, son of Bro. and Sr. Willis Burkholder of Chambersburg, Pa., R. R. 1, and Sr. Mildred E. Wenger, daughter of Mr. and Mrs. Eber J. Wenger of Waynesboro, Pa., R. R. 1, were united in marriage at the home of the officiating minister, Eld. Charles W. Rife. They will reside after Sept. 1 at Shellsburg, Pa. May God's richest blessing accompany them through life.

—OBITUARIES—

HOFFMAN—Annie M. Hoffman, widow of Bro. Samuel L. Hoffman of Mount Joy, Pa., was born April 10, 1865 and departed this life at the home of her granddaughter, Mrs. Christian H. Herr, on July 25, 1942, at the age of 77 years, 3 months and 15 days.

Sr. Hoffman was a daughter of the late Christian and Anna Musser Sheetz. She was a faithful member of the Brethren in Christ Church for a number of years.

She is survived by one daughter, Sr. Katie S. Mumma, Mount Joy, Pa., three grandchildren and five great-grandchildren.

Funeral services were held from the home and at the Cross Roads Church on July 28, at 2 p. m. in charge of Bishop I. W. Musser of Mount Joy, Pa., assisted by Elder Samuel Brubaker, Elizabethtown, Pa. Text: Mark 14:8. Interment in adjoining cemetery.

NOEL—Jennie Elizabeth Noel, daughter of Harry and Mary Noel, was born near Detroit, Kansas, September 6, 1889, and departed this life at Abilene, Kansas, July 28, 1941.

Jennie was converted in her youth and united with the Brethren in Christ Church, in which she remained a faithful Christian.

During the last few years she enjoyed a deeper spiritual life in Christ, often speaking of His nearness and of her desire to be with Him. Her affliction was borne victoriously with much patience.

She was preceded in death by her father and mother, a brother and a sister. She is survived by two brothers and three sisters, Abram of Abilene, Ira of Detroit, Phoebe of Upland, Calif., Anna of South Pasadena, Calif., and Ester Derick of Detroit.

Funeral services were held in the Abilene Church, Eld. George E. Whisler and Eld. Monroe M. Book, officiating.

SCHLAG—William Schlag of York, York Co., Pa., passed to his eternal reward on the evening of July 20th, 1942, after a lingering illness. He was aged 50 years, 6 months and 3 days. For many years he was a member of the Brethren in Christ Church of Locust Grove, and served as deacon of that congregation. He also served as Trustee of Messiah Orphanage.

He was survived by his widow, Carrie Lehman Schlag, two children, Lehman Schlag, of York, R. D. 3, and Mrs. Glenn Gish of York; also a foster daughter, Estella Pernell at home.

Funeral services were conducted from his late home followed by services in the Locust Grove Brethren in Christ Church by Bishop I. W. Musser of Mt. Joy, Pa., and Elder Henry O. Musser of Elizabethtown, Pa. Text used: Phil. 1:21.

Interment took place in the Canadachly cemetery.

SCHLAG—Carrie Lehman Schlag of York County, Pa., passed away on the morning of Aug. 11th, 1942, at the age of 47 years, 8 months and 19 days, after a lingering illness, having been bedfast for only a short time. We believe she suffered much pain and sorrow during her illness, her husband preceding her in death only 22 days.

She was a member of the Locust Grove Brethren in Christ Church for many years.

She leaves to mourn her passing one son with whom she resided after the death of her husband, Lehman Schlag, York, R. 3; a foster daughter, Estella Pernell, of the same address; a daughter, Mrs. Glenn Gish, of York Pa.; her parents, Bro. and Sr. Harry Lehman, York, R. D. 3; and two brothers, Elder John Lehman, York, R. 3, and Ira Lehman, Clear Springs, Md.

Funeral services were held at the home of her son followed by services in the Locust Grove Brethren in Christ Church, conducted by Bishop I. W. Musser of Mt. Joy, Pa. Text: Psa. 17:15.

Interment took place in the Canadachly cemetery.

SEACHRIST—Elizabeth F. Seachrist of Mount Joy, R. 1, Pa., was born Nov. 6, 1851 and departed this life August 12, 1942, at the age of 90 years, 9 months and 6 days.

Sr. Seachrist was the widow of Martin S.

Seachrist. She was born in East Donegal Township, the daughter of the late Christian and Elizabeth Shirk Flory. Sr. Seachrist was a faithful member of the Brethren in Christ Church for a number of years.

She is survived by two daughters: Mrs. Annie Musser, with whom she resided, and Minnie B., wife of Frank Greider, of Mount Joy, Pa. Five grandchildren and eight great-grandchildren also survive.

Funeral services were held from the home and at the Cross Roads Church on August 15, 1942, in charge of Bishop I. W. Musser, and Bishop Henry Lutz of the Mennonite Church. Text: Rev. 14:13. Interment in adjoining cemetery.

CARVER—Bro. Abram Carver of Stevensville, Ontario, departed this life on Wednesday, August 12, 1942, in his 69th year. He was a son of the late Uriah and Sr. Sophia Carver. In earlier life he sought the Lord and united with the Brethren in Christ (Tunker) Church. He was united in marriage to Sr. Adeline Saylor who still survives. He also leaves three sons, Ernest, Curtiss and Walter; two daughters, Violet wife of Roland Everett, and Ethel; three grandchildren; three brothers, Benjamin Thomas and William; and two sisters, Alice and Kathryn; besides other relatives and friends.

Funeral services were conducted on Saturday, August 15 at the home and then at the Black Creek Church by Eld. Jesse Winger, assisted by Eld. Warren Winger. Text: II Kings 20:1.

Interment in adjoining cemetery.

HILTS—Joshua Hiltz peacefully passed away in his 78th year on July 25, at his late residence in Markham Township, Ontario.

He was married to Nancy Smith and to this union were born two sons and one daughter, Evert and Delbert at home, and Mrs. Harold Appleton of Ft. Erie, Ontario.

A number of years ago he united with the Brethren in Christ (Tunker) Church in Markham District of which he remained a member till death. He leaves to mourn his loss, his wife, two sons and one daughter, two grandchildren, four brothers and three sisters, besides a host of other relatives and friends.

Funeral services were held July 28 at Heise Hill Church conducted by Bish. A. L. Winger and Eld. C. I. Cullen.

Interment was made in Heise Hill Cemetery.

Relief and Service News

(Continued from page 282)

done there is now a need for revision and improvement. On the basis of his recommendations, a new educational program is being projected for the coming year.

A highlight of the conference was the session in which Paul Comly French, Executive Secretary of the National Service Board for Religious Objectors at Washington, D.C., sat with the directors and presented helpful information to them.

Col. Lewis B. Losch of Selective Service System was a welcome guest for two sessions. His good spirit brightened the meeting as he clearly presented the side of Selective Service System in the church-government relationship of the camps. The Colonel expressed his sincere appreciation for the cooperation given by the Mennonites and assured the group of continued government confidence in the Mennonite-administered camps.

It was this reassurance of mutual confidence together with a renewed understanding of the camp issues that made the conference a means of help to all who attended.

"Bless the LORD, O my soul; and all that is within me, *bless* his holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Psalms 103:1-5.

A Trip to Mennonite Relief Center

Akron, Penna.

SEVERAL months ago a group of ladies totaling twenty-one and representing three classes of the Elizabethtown S. S. (Cheerful Givers, Home Builders and The Daughters of the King) motored to Ephrata, Pa. to see the work being done at the Eastern Mennonite Relief Center. The party left Elizabethtown at 2:15 P. M. going directly to the little old Mennonite church in Ephrata. This church is no longer used for worship. It is now serving as a receiving station for all relief contributions. The visitors were received very graciously by Sr. M. C. Lehman who is giving full time service at this place.

Sr. Lehman first called attention to a room containing unopened boxes, cartons and bags of all sizes. The visitors were then taken to the main room where the garments are sorted and arranged in the pews according to size. All colors and every imaginable style of garment is on display. Garments for every one from baby to grandmother. Bedding too is received in large quantities. A third room is given to used garments sorted in a similar manner. Piles of boxes filled with garments already sorted and folded were ready for baling.

The visiting group then enjoyed the unexpected pleasure of seeing the new Mennonite church building erected close by for the accommodation of the growing congregation. A deacon of the congregation conducted a sight seeing tour going from balcony to basement where the bales of clothing are stored until shipment is made.

After a refreshing pause at Good's restaurant the visitors motored to Akron where the clothing are folded, tagged and baled. At this place the work is done in the cellar of a barn. Here too were piles of boxes and bags filled with garments still unopened. Each garment is labeled and counted before baling. The label bears the size and the immortal words, "In the name of Jesus". One can but dimly imagine the happiness which this great work brings to those in need and eternity alone will reveal the results of the powerful message of love conveyed by each garment. Accurate record is kept of the contents of each bale and each bale is numbered. When a call comes for any special size or kind of garment the bale can easily be located.

Shipments have been made to France, England and Paraguay. By the good hand of our great God not one bale has been lost. Sr. Lehman emphatically stated it is but the beginning of a far greater relief service which must surely follow the war.

The home where the staff of thirteen workers are living was the next point of interest. These individuals are giving all their time and strength to this gigantic

task. Gratitude and praise to God filled every heart as the group turned homeward, for, truly our lines have fallen unto us in pleasant places, yea, we have a goodly heritage. May we faithfully do our part in giving and living.—Cor.

News About the Bible

Scriptures in 25 languages have been distributed, to date, by the American Bible Society, to prisoners of war and refugees. The languages are Amharic, Arabic, Armenian, Bulgarian, Czech, Dutch, English, Ethiopian, Finnish, French, Galla, German, Ancient Greek, Modern Greek, Hebrew, Hungarian, Italian, Lithuanian, Norwegian, Polish, Portuguese, Russian, Serbian, Spanish and Yiddish.

The Mexico Agency of the American Bible Society reports a banner year in 1941, especially in the distribution of Gospel portions. The figure for 1941 was 253,388 as against 170,826 for 1940, a gain of almost fifty percent. The sale of whole Bibles also advanced thirty-three percent.

A shipment of Bibles and Testaments sent by the American Bible Society to an internment camp near Bismarck, North Dakota, was immediately distributed among the German aliens at the Federal camp there. The aliens were glad to receive copies of the Scriptures it was reported to the Society. There were about 600 German soldiers and other German aliens interned in this concentration camp. Some 450 Japanese had also arrived.

True Prayer

Mrs. Fannie Erb

A GREAT deal is written nowadays about prayer, and the need of prayer, but there doesn't seem to be any distinction made between right and wrong praying, giving the impression that all praying is right praying, and the more one prays, the more devout he is, no matter what the motive for his praying might be.

Now we know the Catholics, Mohammedans, and most heathen people, make much of prayer, (Jesus told us not to use vain repetitions, like the heathen do,) because the devil is the center of their worship, and is a tyrant, and a slave master, and a deceiver, and is never satisfied.

The thief on the cross prayed a very short prayer, yet his prayer was answered in a very wonderful way. Jesus said the publican that prayed in the temple went away justified, but he prayed only a few words, but how much these few words meant! The Baal worshippers on Mt. Carmel prayed long and loud, but there was neither voice nor hearing; Elijah prayed one minute and the fire fell. We don't read once that it took long pleading or much speaking to get Jesus to restore sight to the blind, heal the sick, or forgive the sinner, so we can see it is not necessarily the long prayer that gets results, but the short prayer can be effective as well. Peter, walking on the water, had no time to pray a long prayer when he found himself sinking. The thief on the cross, no doubt was

in too much pain to concentrate on a long prayer, and altho Elijah had time yet he did not make use of it, nor was it necessary.

We will now look at the long prayer, which also has a place in Scripture. Jesus gave us an example in the parable of the importunate widow, who came again and again and would not be denied. Paul said he prayed night and day, and we are commanded to pray without ceasing. Jesus prayed all night long, leaving us an example that we should follow in His steps. So it is not the long or the short prayer that counts, there must be some other criterion by which we may be governed as to the right or wrong prayer.

By looking closely to the examples of short prayers we have before us, we notice one thing that seemed to bring a speedy answer, and that is they all had a very special need, and acknowledged it. Peter on the water, the publican in the temple, the woman that touched the hem of Jesus' garment, the thief on the cross, all came to the place of desperate need, were willing to acknowledge it, and were willing to take the answer in any way that God saw best to send it. This kind of a prayer comes from the heart, and always reaches the heart of God. If the sinner and the unsanctified would feel their need as they ought too, it wouldn't take much praying to get through to God, and receive an abundant answer to their prayer.

A person that really feels his need is not going to use many unnecessary words, is not going to be particular in what way their prayer is answered, is not going to be stubborn in meeting conditions, therefore will soon pave the way for the operation of faith, and low, he has his petition answered.

Now let us look at the long prayer. The longest prayer we have any record of in the Bible, is the prayer Solomon prayed at the dedication of the temple. This was a far reaching prayer. Then we read that Jesus prayed all night, but we know that Jesus would not spend a whole night in prayer for Himself. He was praying for others, so the long prayer is an intercessory prayer. John Wesley spending hours upon his knees was interceding for the thousands that should be born into the kingdom of God, and cradled in the bosom of Methodism. John Knox prayed until the walls of his room were stained with his breath, for Scotland; and many saints all down the ages have spent long seasons in prayer, pleading with God, over conditions, over communities, nations, the heathen world, the church, and the whole world in general.

But any prayer and all prayer to be effectual must come from a sincere heart. To harbour an unforgiving spirit, to have hatred and malice in the heart, rebellion, pride, stubbornness, jealousy; to have a selfish motive, or a revengeful motive, all

"TWELVE HOURS IN THE DAY"

Paul S. Rees

WHEN Lazarus of Bethany died, Jesus, you remember, was in the Trans-Jordan country. He had withdrawn thither from Jerusalem because of murderous designs upon his life. Then came the word that His dear friend was ill, in response to which, after a two-day's delay, he said to His disciples, "Let us go into Judea again." Knowing full well the jeopardy in which His life stood there, His disciples remonstrated, "Master, the Jews of late sought to stone thee; and goest thou thither again?" To that caution and that query there was given a strangely illuminating reply, and one finely deserving of our meditation.

"Jesus answered, Are there not twelve hours in the day?" Then, to drive home the point of his question, he added, "If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him."

"Twelve hours in the day!"

I have lived through eleven of them, said the Master, in effect. They are not going to kill me until the clock strikes twelve, for, as I told you, "He that hath sent me is with me: the Father hath not left me alone; for I do always those things that please him."

these will block up the avenue of prayer, for the Word says, "If I regard iniquity in my heart, the Lord will not hear me." Jesus said unto the Pharisees, "Woe unto you, hypocrites! for ye devour widow's houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation."

God help us to be just as honest when we are off of our knees, as when we are on our knees. Many people tell the Lord they will follow Him all the way, will love and trust Him, but as soon as they are off their knees, go their own way, and follow their own wills and desires. But the heart that has been made pure through the precious blood of Jesus, is sanctified and filled with the precious Holy Spirit will have no trouble in drawing nigh to God for his own needs, in pouring out his heart before God in behalf of others, in rendering unto God that adoration, praise and thanksgiving due His precious name, worshipping Him, in private, at family prayer, and in public worship, and above all holding that sweet daily, constant communion, that insures to the soul that is wholly given up to God, His holy presence, which gives grace, strength and glorious victory all the way, Hallelujah!

There is here an interpretation of life that we Christians need to master. After all, is it possible for any to master it except Christians? For the sphere in which this philosophy, or, better expressed, this faith, operates with practical effect is not that of Fate but rather that of Providence. It is the good realm in which we prove from day to day, from year to year, "what is that good, and acceptable, and perfect will of God." Sometimes we "prove" it, as our Lord did, by wise withdrawal from the heat of conflict, sometimes by flinging ourselves, as he did, into the very jaws of jeopardy. At all times we need to share his calm restfulness and fearlessness in the center of the Father's will and the confidence of the Father's care.

"Twelve hours in the day!"

It suggests the sufficiency and yet the brevity and urgency of those mystic units of opportunity that make up the time-pattern of every full, God-centered life—whether that life be long or short. That is to say, there are fully twelve hours in that day!

Therefore live calmly. Jesus did. Tremendous were his tasks, and yet one looks in vain for a suspicion of fussiness and fluster and hurry. Interrupted, heckled, challenged, grievously misunderstood even by his own, he nevertheless maintained a poise that was above frenzy or distraction. There is no intimate connection between holiness and hurry. "Take time to be holy." You will never have it unless you take it. If we haven't time for God and worship and communion, it is simply because we are overbusy.

Moreover, since there are fully twelve hours in the day we should live courageously. Jesus did. He knew no hurt could come to Him—save such as might have its disguised purpose—so long as he devotedly identified Himself with the Father's will and work. Let worldly philosophy call it fatalism; Christian faith calls it providence. "Thou hast no power over me," said Jesus, "except it were given thee of my Father." "I am immortal until my work is done," cried Livingstone. Such faith is the sponsor of courage. In the strength of it we dare to face any future and front any task which we humbly believe to be the assignment of our Father's will.

"Twelve hours in the day!"

Yes, fully twelve. Yet something more is suggested than adequacy. There are only twelve. To the thought of time's sufficiency must be added the thought of time's urgency—its brevity at the best. Only twelve hours!

Therefore live selectively. Jesus did. He
(Continued on page 291)

CHRIST THE MYSTERY OF GOD

* * * *

IN OTHER Epistles of Paul there is mention made of specific truths or facts in the purpose of God which are brought out in the open after long concealment from previous generations. These revealed truths are called mysteries. But in the Epistle to the Colossians Paul speaks of Christ as the mystery of God Himself; that is the revealing not of certain purposes or plans of God, but the revelation of the invisible God Himself. This he calls, in Colossians 2:2 the mystery of God.

Of course the idea of Jesus as the revealer of God is not found in Paul's writing only, but is common to every part of the New Testament. It is only that Paul has this specific way of speaking of the same Truth, namely, that Christ is the mystery of God. It is the teaching of this passage which we now seek to discover.

In the first place it is made clear by this phrase that there is need of some means of revealing God to men. "Thou art a God that hidest Thyself, O God of Israel, the Saviour" (Is. 45:15), was the cry of men from darkest Africa, and is no less the cry of savants in the universities today. Still "close sealed with seven seals" are all God's proffered means of revelation of Himself today. Blinded by sin are the minds and souls of men today as always. The best and wisest of them are but "feeling after Him," though He is "not far from every one of us." So near, yet so unapproachable; so undiscoverable by human minds.

Man by wisdom knew not God. Those in the highest state of intellectual cultivation are just as far from knowing Him as are the simplest savages in the jungle. Truth it is those at the pinnacle of culture are more apt to deny the existence of God than those at the bottom of the intellectual ladder. Even among the worldly wise who are disposed to admit the existence of God, there is a very vague conception about who and what sort of being He is; whether or not He has distinct personality, and what are His attributes, if they can be known. The best that men can arrive at by unaided reason is a question mark. And this question mark multiplies into myriads of question marks, till the sky is a cloud of questions and doubts. Or the question turns to a defiant challenge; and, as today, men shout "Where is thy God?"

To the natural man, the nature of God and even His very existence are a mystery. But the revelation of Jesus Christ is God's answer to the feebleness, the helplessness, the bewilderment, the despair of man. When darkness was at its worst, then appears the light of the knowledge of the glory of God in the face of Jesus Christ. When Paul speaks of Christ as the mystery

of God, he presents Him as the answer to men's puzzled minds. He is the solution of the enigma of God. He is the proof that God is and the manifestation of His character. He came forth from God. He could say "He that hath seen Me hath seen the Father." "I and My Father are one." "God was manifest in the flesh" is the answer of God to men's seeking after Him and desire to know Him.

There are many "mysteries of the kingdom of Heaven (Matt. 13:11) but Jesus is the mystery of God. He is the effulgence of His glory and the very image of His substance." In Him dwells all the fulness of the Godhead bodily. And "we are made full in Him."

We are not to think of ourselves as having attained to the full knowledge of God, because we have come to know Jesus as the Son of God. God is infinite in all His attributes and resources. And we will be following on to know the Lord through all the ages. Indeed we are now, in this life to be constantly increasing in the knowledge of Him. Christ as the mystery of God is constantly unfolding to us new visions of our God and Father. So Paul prays for the Colossians that they may come to possess "all riches of the full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden."

The increasing knowledge that he here speaks of, the constantly unfolding revelation of Jesus Christ to the soul of the Christian is not merely an increase in knowledge; it is for practical effect in the heart and life of the believer. It is for "full assurance" of understanding. It is that the Christian may put to silence all questionings that may arise in his own soul; that he may have the satisfaction of increasing certainty as to the religion of Jesus; that he may be able to bear an unhesitating and unequivocal testimony in an age of doubt and denial.

In our day as in the generation in which Paul wrote, so-called science (gnosticism) which is more speculation than science, threatens to undermine the faith of believers. It is laying its levers at the foundation of religion. The effect of all this on the faith of some has been to depress their confidence, reduce their courage and discount their testimony.

To offset this depression and lack of boldness Paul prays for the Colossians "that their hearts may be comforted." Comforted here does not mean quieted from pain or anxiety, but to put heart into them. There is nothing that we know of which is more needed today than this spirit of conquest, that is produced by a new infusion of the Spirit of God. To be com-

forted is to be fortified, to be strengthened as a fort or barricade and to be provided with abundant ammunition not only for a siege but for assault on the strongholds of unbelief. This condition of heart is both condition and consequence of knowing the mystery of God, even Christ.

Another condition which accompanies this strengthening and is a part of it is to be "knit together in love." The strength of an army is its "esprit de corps." This is caused by faith in the leader and in one another; by loyalty to the leader and to one another; by devotion to the cause and to those engaged in it. If our people are knit together in love they will be victorious. If they are critical and jealous and contentious, they will make no progress in knowledge nor advance in conquest. The poison of suspicion and bitterness is death to all advance in the Christian life.

—The Baptist Record.

"Twelve Hours in the Day"

(Continued from page 290)

knew perfectly well the importance of rejecting the unimportant. How we moderns need to sit at His feet and learn this lesson. "The things He did not do are almost as wonderful as the things He did." He had no time for unworthy things, small time for secondary things, much time for things major and vital. I recently ran across these lines: "Life is like going into a department store with a severely limited amount of money. If you buy this, you can't buy that. And the expedition of life—unless planned with a painful and inflexible consecration—turns into a shopping expedition which spends its capital at the first counter. It may happen to be cheap, gaudy beads, but if they catch the eye, that settles it." Take care, then, soul of mine, at what counter you spend the precious coin of time.

Again, since there are only twelve hours, let us live intensively. Jesus did. Never fretful or frenzied, he was ever fervent. He embodied a fusion of calmness and earnestness.

What about us? Constantly beating upon us should be that compulsion that descends midway between easy-going indolence and nervous anxiety: "I must work the works of him that sent me while it is day: the night cometh, when no man can work." Only twelve hours—then sunset, then dark! What a call to moral earnestness and spiritual passion! Lessons to learn, characters to build, the perishing to be rescued, the world to be evangelized, the Cross to be high lifted with its redeeming Evangel—and only twelve hours in which to do it!

—Pentecostal Herald.

"The worst tyrant is an evil habit, as a good habit is the noblest and most generous of masters."

The Family Circle

Black Lily

Kenneth Robinson

(Concluded from last issue)

"Mr.—Mr. Whaley" Judith gasped. "It's Teddy. He's—" she struggled for a breath and swayed as though she would fall.

"What is it? What's the matter with Teddy?" the man cried, working himself into a frenzy. He shook her arm. "Tell me, I—"

"He's in the Creek."

And Whaley dashed from the room while the men stared in amazement at the door where their leader had vanished.

The anguished father met a strange procession trudging from the stream so recently cheated of its prey. Lily, a soaked and ragged little wench, was close at the heels of Martin who was carrying Teddy in his arms. The child was crying but was apparently more frightened than hurt. Close behind Lily trotted Teddy's dog, Sport, a forlorn and puzzled puppy.

Whaley snatched the child from Martin's arms and hugged him to his breast. The man was in tears and Martin looked on the little scene with feelings of mixed emotion. He was seeing a side of the man's character he had not hitherto known. Here, evidently, was the one tender spot in the man's life. The little boy was the idol of his heart and that he was strangely moved was no unusual phenomenon. The child clasped his father's neck and buried his face in his coat.

At last Whaley looked up and met Martin's gaze. He bit his lip and then faltered, "Thanks—Martin."

The big boss smiled and shook his head, as he pointed to Lily. "This is the little heroine. I would have been too late. The quicksand was sucking him down when she caught him and held him until I came."

Whaley looked long at the child and then at her rescuer. The words rang in his ears—"I would have been too late." Words failed him and his throat choked with emotion. Tenderly he freed one arm and drew Lily close to his side. Martin left them standing thus and turned towards the mill. He called over his shoulder: "I'll be in my office, Whaley, if you want to see me. It's 3:30."

Lily felt the man stiffen and heard a low growl escape his lips. She looked up at his face from which all trace of tenderness had vanished.

Lily trembled.

"Mr. Whaley," she quavered.

He looked down at her stupidly. "What is it, child?"

"Please—will you do suthin fo' me?"

The man looked at his son and then back at the imploring face of the girl beside him.

"Lily," he said huskily, "I'll do anything for you."

The child beamed and tugged at his coat and when the man bent low, she whispered in his ear, "Please don't strike wee Gertie will you?"

The blood seemed to pound in Whaley's ears. A thousand hammers rapped their tattoo at his brain. The struggle within was tempestuous and he stood silent for several minutes. Teddy lay quiet, head pillowed on his shoulder and the warmth of his young body seemed to creep within the hardened heart making tender the hard places. Lily prayed, simply, believingly. Finally the man looked at the child. He felt that he had aged ten years in the last ten minutes. Then he smiled and placing his hand on Lily's head said: "All right, child, I'll do as you say."

He thought she had said, "Please don't strike, three-thirty."

The import of the moment could not be comprehended by the childish mind. Lily simply thanked him and danced homeward to change her wet dress. She sang as she ran. Never had the grass looked so green, nor the birds sung so loudly, she thought. She laughed outright at the joy of it all.

Things had been loosed in heaven and now it seemed as though they were being loosed on earth. The housewives in the kitchens suddenly seemed to feel a load slip from their shoulders; the sunshine seemed to turn everything to gold. The strain upon their weary minds which had been so distressing, vanished and somehow each knew it would be all right. "God has answered prayer," one whispered to herself.

In the mill the men worked listlessly. They waited Whaley's return when they learned that Teddy was safe. But somehow the tension was not so manifest. Laughter came easier. Talk was freer. The men found erstwhile bitterness giving place to something less rankling. But no word was said about the issue so uppermost in the mind of each. It was as though they were puppets in the hands of Whaley, only moving when he pulled the strings. But each determined not to prove a quitter before the others and, worst of all before Whaley, whose scathing tongue they feared.

At four o'clock he appeared in the doorway, walked nonchalantly towards his bench, removing jacket and gloves as he went. Hopefully each man worked on, watching the leader with furtive glances. Whaley began to whistle and, tossing a gigantic bundle of corn to the table, he commenced the procedure of shoving bunch after bunch under the knife until the entire bunch had been shorn of its stems. He spoke to no one but kept at his work, his whistle blaring and incessant. Never had a whistle sounded so merrily through the rooms of Martin Mill. And by the time the mill whistle sounded at 5:30, things seemed to be well on their way to normal, and the old spirit of gaiety was returning.

The big boss waited in his office. He turned at each footstep but Whaley did not appear. Miss Barton had gone home and he was alone. Dazedly he heard the shrill of the whistle and the stampede of rushing feet. Then a heavy tread sounded without the door, followed by a knock.

Martin turned quickly. "Come in."

Whaley entered. A changed Whaley. The air of bravado was gone and he twirled a cap awkwardly on one stubby finger.

"Yes, Whaley?" the boss's tone was inquiring.

Whaley swallowed. "Why, I—I thought I'd come and tell you about that knife of mine, sir."

"Yes?"

"It somehow doesn't measure with the brace. And it's dulling half the time."

"Is that so?" Martin said, and he smiled, friendly. "I'll get Mitchell to look after it first thing tomorrow."

"Thanks, boss. That's swell."

The door closed softly behind him.

"Well, I'll be—" and Martin sat down heavily in his chair, fully undecided what he would be. He rested his head on his arm and heaved a great sigh. And then he laughed. Whaley could have gone to Mitchell to have his knife fixed, but it appeared that his nature could not be at rest until he had contacted Martin in some way. He could not bring himself to face the man and say he was sorry, but he felt that this simple homely matter would tell the big boss that all was well.

Two days later it came to be known that Lily was ill. Her exposure after the soaking in the creek had been the excuse for sickness to seize arms upon her. She was surprised one morning by a knock at the door. The grocer boy entered carrying two baskets. And then a small form appeared behind him. It was Gertie Martin and in her arms she carried a great white lily.

The eyes of the little girl on the cot grew large and round.

"Oh!" she exclaimed.

"It's for you," Gertie whispered shyly.

Lily gasped "Oh" again. Then, "Just like the one Jesus saw in the fields."

Gertie's lips quivered and a large tear stole swiftly down her cheek. And as her voice broke in a miserable little cry she fell on her knees beside the bed.

"Oh, oh," she moaned. "I'm so sorry I ever called you Black Lily. You're all white inside. You stopped that nasty old strike. Everyone says you did. And—and Jesus don't love me." This last confession was the burden of her heart, and it gave Lily the opportunity to tell the story of the One she loved so well, and it also afforded the opportunity to lead this dear child to Him.

The groceries were from Whaley and also Martin. Tumblers of jam, great snowy white loaves of bread, potatoes, vegetables, fruit and a large ham. And ever so many good things. But after Gertie had tidied up the house a little and gone home to tell her mother how she had found Jesus, Lily lay there with large misty eyes fixed on the flower on the table by her side. She thanked God aloud for answering her prayer to keep the men from striking wee Gertie, and also for forgiving that little girl's sins. It was a sincere prayer, the very kind that later brought both Whaley and her father into the kingdom.

With her eyes still on the flower, she whispered, "And thank you, dear Jesus, for making Black Lily all white inside."

BY MEANS OF A TRACT

* * * *

THERE was a warm-hearted Christian merchant who closed his shop on Sunday. In the morning he attended church to worship God, but in the afternoon he went on the street and distributed tracts. Feeling very tired one Sunday afternoon he was resting quietly in his library. On the writing desk lay a bundle of tracts. Outside it was pouring with rain. He heard a stealthy step, then the library door was pushed open and his eleven-year-old boy ran in. Seeing his father there the lad asked in surprise, "Why father, aren't you going to distribute tracts today?"

"It's raining too hard," he lightly replied to satisfy the child.

"Papa, when it's raining doesn't God save people?"

The merchant was startled at such an awesome question. So he explained, "When it is raining hard there are few people on the street. Moreover, I am very tired, so I'm not going out."

"Papa, shall I go for you?"

"It's not convenient in this rain."

"What does that matter if I wear my rubbers and carry an umbrella?" The child begged, then taking silence for consent he ran out and was back in a moment clad in his rain clothes. Skipping excitedly he called, "Father, I'm ready. Please give me some tracts."

Seeing the lad's eagerness the father handed him a few sheets, warning him to be careful and return when he was through. In high spirits the boy started out to distribute the tracts. In the downpour the streets were slippery with scarcely a sign of a person. He waited a long time before he disposed of a single tract. Darkness was coming on; the rain continued relentlessly and there was not a solitary person on the whole street.

"Return when you're through," had been his father's command. If he were taking his father's place he felt he must finish giving out the tracts before going home. Finally only the last sheet remained in his hand, but there wasn't a person in sight to whom he might give it. He walked another block, but still he was the only one on the lonely street. What was he to do with this last tract? "There's a way. People don't come to me. Why don't I go to them?" With long strides he approached the nearest dwelling and knocked.

"Who's there?" came a voice from within. His heart was thumping, half with fright, half with joy. He waited a moment, but as no one opened the door, he gathered up his courage, raised his small fist and knocked again. Timidly he put his ear to the crack to hear if there were any movements inside.

"Who is it?"

"That's good. They'll surely come now,"

he thought. But he waited and still the door was fast closed. He was growing impatient and his small hand beat a rapid tattoo on the door.

"Who's knocking again?" He kept it up until the door opened and there stood an old woman whose distressed face was a sharp contrast to the eager one on the doorstep. With face wreathed in smiles he said respectfully, "Lady, pardon me but I've come specially to bring you the Gospel." Raising his chubby fist he placed the last tract in her hand.

The next Sunday evening a small street chapel was crowded with listeners. The warm-hearted merchant was acting as usher. His young son had come along, hoping to learn how to do his father's work. After songs and prayer the chairman asked if anyone wanted to testify to the Lord's grace. An old woman with the light of heaven on her face rose and voiced her praise:

"Thank God! He sent a little angel to save me. Otherwise last Sunday night in my loneliness, poverty and utter despair I would have ended it all. It was pouring with rain. I had reached the dregs of human suffering, having lost both husband and son. After a long struggle I gave way to despondency and started to hang myself. Suddenly there was a knock at the door. I responded but made no move, thinking to wait until the person had gone before taking my life. But the knocking continued until I had to open the door. There stood a little angel with the face of spring who gave me a Gospel tract. As I looked at it I knew that God had not forsaken me. I could not keep back the tears but confessed my sin and asked for pardon. Praise the Lord! He saved me!"

The lad softly whispered in his father's ear, "She's the one!" Only then did the father know that God had sent his child to find a lost sheep by means of a tract!

—Selected.

Enjoying the Disagreeable

II Cor. 4:10

"Always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body." Amen.

THE question is not only, "Am I saved from hell?" but, "Am I manifesting the life of Jesus in my mortal flesh?" We need to form habits of expressing what God's grace has done in us.

It is the disagreeable things which exhibit whether we are manifesting His life. Everyday circumstances can be the means of showing how wonderfully perfect and

extraordinarily pure Jesus is. Do I manifest the essential sweetness of Jesus, or the essential irritation of myself? The only thing that will enable me to enjoy the disagreeable is a keen enthusiasm for letting the life of Jesus manifest itself in me.

No matter how disagreeable a thing may be—say, "Lord, I am delighted to obey Thee in this matter," and the Son of God, our Saviour, will press to the front and there will be manifested in the human life that which glorifies Jesus. There must be no debate. The moment we obey the light, Jesus will help; but if we debate, we grieve the Spirit of God.

It is one thing to choose the disagreeable and another thing to go into it by God's engineering. If God puts us there, He is amply sufficient.

We must keep ourselves fit to manifest the life of Jesus. We may not pity ourselves, or live on memories. We must let the Word of God always be active. We must live it out in our everyday lives. Then only can we hear the words, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord." Faithfulness is required.

I have added these last lines because I am concerned about myself as well as others. We must be diligent.

Yours for Jesus,

Adda G. Wolgemuth

Heaven

A LITTLE Negro boy, when on his death-bed, was visited by a missionary to whom he spoke of the happiness he felt and the longing desire he had to be with Jesus.

"I am going to Heaven soon and then I shall see Jesus and be with Him forever," said the little fellow.

"But," rejoined the missionary, "if Jesus were to leave Heaven, what would you do?"

"I would follow Him."

"But suppose," said the missionary, "Jesus went to hell; what would you do then?"

In an instant, with an intelligent look and a smile on his countenance, he replied:

"Ah, massa, there is no hell where Jesus is. The presence of Jesus is Heaven."

—Unknown.

At a meeting a man held up a sheet of white paper, with a little black spot on it, and asked his audience, "What do you see?" They all answered, "A black spot." He then asked, "Why, don't you see the white? There is so much more white than black."

Isn't it quite natural? How easy it is, when looking at others, to see a small flaw before finding the many praiseworthy things! What kind of eyes have you? Do you see good or evil in others?

—Intermediate Young People.

OUR SUNDAY SCHOOLS

OUR MOTTO FOR 1942: Every member of the School in his place, on time, striving toward the ideals of a 100% Sunday School.

This Department, conducted by the General S. S. Board, appears in the first issue of each month. All material for this Dept. should be sent to C. W. Boyer, Sec'y, 2101 Windsor Road, Dayton, O.

The Parents We Need for the Church of Tomorrow

Bish. W. H. Boyer

THE parents of tomorrow are the rising generation, and are in the making now. It is the parents of today who are largely responsible for the parents of tomorrow. In Deut. 4:9, 10 Moses commanded the parents to teach their children the things their eyes had seen. Prov. 22:6. Solomon admonished parents to bring their children up in the way they were to go. In Eph. 6:4 Paul charged parents to bring up their children in the nurture and admonition of the Lord.

The parents of today who are training their children to serve as the parents of tomorrow, need to be saved from their sins. No parent can bring up children successfully higher than they live exemplarily before them. No fountain can rise higher than its head. Usually we will find with very little exception, if any, the parents who are really rearing their children in the fear of God, and who are becoming Christians young in years and will invariably become the parents the church will need tomorrow, are the parents who are wholly sanctified, and have consecrated their children wholly unto the Lord. Parents without a real burden for their children will not likely be successful in the bringing up of their children for the Church of tomorrow.

If parents would have their children to love and reverence their Church they will most likely effect the same by manifesting a real concern and a burden for the welfare and success of the Church by a faithful attendance and a sincerity in their worship in their Church services. How often the life of a parent is relieved by their children. How often the expression has been made, "like parents, like children". So then, if parents would desire their lives to be relieved to the glory of God, and the salvation of precious souls after they are dead and gone, they will need to live the same influentially before their children now while in this life. We, as parents of today, how much we appreciate what our parents of yesterday meant to us. What a joy and thankfulness comes over us when we remember their prayers for us, the Godly lives they lived before us as faithful parents of the Church of yesterday. A few we would like to mention.

Dear Father and Mother Samuel Herr one of our faithful fathers and mothers.

As one of our ministers, he would stop his team early on the prayer meeting evening. They lived faithful lives before us and worthy of our following. Mother Herr left us in her 90th year and Father Herr in his 95th year. He told me in his closing days, "When I could I went to Church but now I cannot go any more, but the Lord is with me in my home." He closed with these words, "If we live right, and if we die right, heaven will be our Home." He chose for their funeral text, "I have fought a good fight, I have finished my course, I have kept the faith."

My father told of his uncle riding horse back twelve miles to church service in the

"OUR CHALLENGE"

We are reprinting in this issue a letter which was sent to all superintendents several weeks ago.

Responses have already been received from several schools and are reproduced herewith. We appreciate the spirit of these letters and pray God's blessing on the efforts that are being put forth.

Has your school acted on this appeal to cooperate in helping to overcome our 1941 deficit of —"305"? If you have not heard anything about plans being made or of a goal being set for your school, speak to your superintendent about it.

We would like to receive a pledge from each school—not a large number necessarily, but a definite number which will give you a goal to work for. The next four months are the best Sunday School months of the year. With all schools cooperating and working, we have faith to believe the deficit can be "erased", to use the expressive term employed by one superintendent. And maybe, we can show a gain.

Is this an effort for which we can pray God's help and expect His blessing? If it is made for the sake of gaining "numbers" only—No! But if the effort is made with the purpose that more hearts may be reached with the truth of God's word—Yes! If this special effort should result in one—just one—soul being saved for eternity, who might otherwise be lost, is there any member of the Brethren in Christ church who would say it did not pay?

So send your "pledge", and may God bless the efforts of each school.

C. W. Boyer, Sec'y.
2101 Windsor Rd.,
Dayton, Ohio

rain. His son tried to prevail on him not to go through the rain. He held back his umbrella and said, "A poor Christian that looks at the weather." He spurred his horse and on he went. That son, no doubt, was made to realize that morning his father did not go to church to play religion, but he went to really worship God.

My uncle while yet living, about 35 years ago, told me when in his younger ministry, he walked twenty miles over the mountains of the state of Maryland to preach the Word of God. He also told how plain and spiritual our neighbor Churches were back in his boyhood days, now about 105 years in the past. He said of a certain church the janitor locked the church door on the inside when the services begun so they would have no disturbance in their worship. They truly were holy parents of yesterday, who certainly worshiped God, and who were true examples for us to follow.

My uncle also said that in those days neighbors as farmers would hear each other praying out in the field, as a burden of prayer would come upon them. We can safely conclude those parents were true before their children around the family altar and were sincere in their public worship.

The true and Godly parents, who are Holy Ghost filled and who are burdened for, and have the salvation of their children at heart, are the parents needed for the church of tomorrow. It will be our children and our grandchildren who will be the parents of the Church of tomorrow if the Lord delays His coming. May the dear Lord help us to realize our parental and grand-parental responsibility resting upon us in this awful day of apostasy. How grand and wonderful it will be as unbroken families to meet in Heaven with the holy and faithful parents of all ages, there to live with Jesus and to praise Him forever.—Dayton, Ohio.

(The foregoing is a summary of address given at the S. S. Program at General Conference. The theme of the program was "The Church of Tomorrow," and Bro. Boyer's topic was under the division, "Responsibility of the Home".

Worth Requoting

LIFE is not a goblet to be drained, but a measure to be filled.

The training which makes men happiest in themselves also makes them most serviceable to others.

Those who are found blessing God under their losses will find God blessing them after their losses.

Satan does with sinners as the Philistines with Samson; first puts out their eyes, then makes them grind in his mill.

If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.—Sel.

A Letter to Superintendents

Dayton, Ohio
July 21, 1942

Dear Superintendent:

On each Sunday during 1941 there were 305 less persons in attendance in our Sunday Schools than on the corresponding Sundays of 1940. On the average, the total number present each Sunday in 1940 was 9048; in 1941 the number present in the same Schools was only 8743.

9048 minus 8743 equals 305

In 1940 there was a decline of 143 over 1939, comparing the same Schools for both years. In 1939 there was a decline of 19 over 1938. In other words, our S. S. attendance has shown a decline for three consecutive years, each year larger than the year before, and reaching a decrease of 305 per Sunday last year over the year before.

We believe these facts should and do give us all concern, and that the figure "—305" should be recognized as a positive challenge. We of the General S. S. Board interpret this figure in terms of a "deficit", not in dollars, but in persons, perhaps in boys and girls, who have slipped away from our Sunday Schools and are no longer under the influence of Christian instruction.

We are appealing to each Sunday School to cooperate in a special effort to raise this deficit, by setting for themselves an **Average Attendance Goal for 1942**. The average attendance figures for your School for 1940 and 1941 are shown below. What Goal will you set for 1942? The increase which this goal would show over your attendance for 1941 would be in the nature of a "pledge" which your School would make and try to reach in the effort to overcome the total deficit of 305. When, after careful and prayerful consideration, you have decided on the "pledge" that your School would like to make, send the figure to the Secretary of the General Board.

At the conclusion of the very inspiring S. S. Program at General Conference, Bish. Charlie Byers of Chambersburg said: "Send us a quota and we will try to meet it". While we would rather for each School to set their own quota, we appreciate this attitude, and are sure that if this effort is entered into in like spirit by all of our Schools, the deficit will not only be "over-subscribed", but by the close of the year, the pledges will largely have been met.

May we give you a formula by which, God helping us, we may be successful in this effort? (1) Vision and Prayer. Matt. 9:37, 38, Jno. 16:24; (2) Faith. Heb. 11:1, Matt. 17:20, Mark 11:24; (3) Works. Jas. 2:14, 18, Lu. 14:23.

How much of the deficit would your School like to subscribe, as represented by an increased Average Attendance Goal over 1941? The time is short. Let us have your pledge at the earliest date possible, and may God bless and direct your efforts to reach your goal.

Yours in fellowship,
P. W. Boyer, Sec'y.

2101 Windsor Road, Dayton, Ohio
Average Attendance of your School:
1940, 1941 Congratulations

if this shows a gain. We hope you can show a further increase in 1942.

Note: Post the enclosed card, "—305" in your School as a reminder of "Our Challenge" and of your pledge to help meet it. We suggest this letter be read to your School, and that you also confer with your local S. S. Board, and workers.

Pledges Received

Aug. 3, 1942

Dear Bro. Boyer:

Your letter carrying its challenge was received, and Sunday School would like to pledge ten of the total deficit of three hundred and fifty. This may not seem like very many, but under present conditions it is going to take some real effort to gain that many. We have lost between thirty and forty out of our school in this last year and a half. This was due to folks moving nearer their work that took them too far from the school, also there were some transfers in membership made, but by the help of the Lord we will do our best.

Yours in Christian fellowship,

....., Supt.
Aug. 9, 1942

Dear Bro. Boyer:

The Sunday School will pledge three pupils as an increase over the average attendance of 17 in 1941. Our group is largely transient, but we will do our best. The teachers were all very much interested in your letter and are striving now to make the Sunday School even more interesting so more will come.

Sincerely yours,

....., Sec'y.
Aug. 9, 1942

Dear Bro. Boyer:

..... Sunday School make the following response to your appeal to erase the 1941 deficit of —305 in average Sunday School attendance. For thus far during 1942 our average attendance is 183. We propose to maintain that average for the remainder of this year and to better it if possible.

Sincerely yours,

....., Supt.

Note: Since the average attendance of the above School was 170 in 1941, their goal of 183 for 1942 represents a "pledge" of 13.

The Inner Voice

*The Inner Voice calls me to prayer
While in the round of daily care;
And so I pause to intercede
For someone, known to God, in need.*

*The name, I may not even hear;
The trial, itself, may not be clear;
Still I can raise my heart in prayer—
God knows the need, and answers, there.*

*Blest mystery of communion sweet,
When thus my blessed Lord I meet;
To heed His call as best I may,
Gives joy to me through all the day.*
—George Weppeler, in Moody Monthly.

Be Ye Separate Saith the Lord

Paul Redcay

TODAY there is a great need of separation—in the inner man, the life and heart, and also outwardly.

We are representatives of heaven. This earth is not our home, it is just our souls' dressing room in preparation for the marriage supper of the Lamb. Revelation 19:9, "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

There are many false representatives, sad to say, which are church members only and not true representatives. This is a very dangerous fact. The world forms its conclusion of God according to the lives we live. I want to warn you with a heart of love and concern. In I Thessalonians 2:12 we read, "That ye would walk worthy of God, who hath called you unto his kingdom and glory," also in Ephesians 4:1, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." You cannot mix with the world and be a Christian.

Let me give you a simple illustration. If I had a bushel of sound apples—not a speck on them—and would throw a rotten apple into the bushel of good ones, it would not take long till all the rest of them would be affected or leavened. The devil has many deceived today, and will deceive more if we are not alert. He makes people believe that if they are an active church member they shall have a good chance to go to heaven. Satan wants them to justify themselves by their works and their deeds. Be careful we are not ignorant of Satan's devices. In II Corinthians 2:11 we read this, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." We must possess more than membership in a church. In St. John 3:3 Jesus says, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God."

We are not to associate with any brother of ours in the church that walks disorderly. This does not say we cannot visit him and try to win him, but let us be careful that we are not partakers of his sins—rather discourage him with love. We read about this in II Thessalonians 3:6-14. In verse six it says this, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

Living a close life to Jesus brings persecution. II Timothy 3:12 bears witness to this statement: "Yea, and all that will

live godly in Christ Jesus shall suffer persecution."

It will also bring separation in lives between you and your friends and relatives who are not Christians. I Peter 4:4, "Wherein they think it strange that ye run not with them to the same excess or riot, speaking evil of you." Remember if you keep company with them you will embolden the mind of such a one to continue in sin. If you pay him a visit or have business with him, be careful. Let your light shine before him. Be an example to him which is in darkness.

The reason for so many backsliders is that they fail to reach an experience that will hold them through a Christian life. We must have the experience of passing from death to life in our spiritual life, so that when Satan comes to us we can point to Calvary where our sins were forgiven. "But if we walk in the light, as he is in the light, we have fellowship one with another." I John 1:7. The fellowship we have is with those of like precious faith and not with the world. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" II Corinthians 6:14. How sad the condition of those who profess to be Christians, using their membership in the church for a cloak; but it cannot be hid, for what is in the heart must come out. St. Luke 6:45, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

We read in II Corinthians 13:5, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" The apostle Paul here tells us to examine ourselves to see if we are Christians, and if we walk according to God's word. If we are Christians, we can know. I John 5:10, "He that believeth on the Son of God hath the witness in himself." Isn't that very plain? Beware, I warn you Satan walks about as an angel of light. In II Corinthians 11:14 we read this, "And no marvel; for Satan himself is transformed into an angel of light." Yes, he has ministers in the pulpit preaching the gospel and after they leave the pulpit they go out and sin, smoke, drink, etc. In II Corinthians 11:13 we read, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ."

In these perilous times we must have our spiritual armor. Ephesians 6:11, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil."

Dear reader, if you are a Christian, let me give you this portion of God's Word for your encouragement: I Peter 5:4, "And when the chief Shepherd shall appear, ye

shall receive a crown of glory that fadeth not away,"—but always watch and pray. In Revelation 3:11 it says, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

If you are unsaved, my dear reader, listen to this: Hebrews 4:7, "Today if ye will hear his voice, harden not your hearts," and James 5:11, "The Lord is very pitiful and of tender mercy." Sinner, Jesus' heart is bleeding for you. Come before it is

too late. Jesus loves you and cares for you.

I Peter 5:7, "Casting all your care upon him; for he careth for you."

As for God, His way is perfect: the Word of the Lord is tried (Psa. 18:30).

The Lord loved Israel for ever (I Kings 10:9).

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